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JANUARY, 1898.

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THE MANIFESTO.

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tent in the lives of any professing to be
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THE
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXVIII.

"PREPARE ye the way of the Lord, make straight in the desert a highway for
our God."—Isaiah, xl., 3.

EAST CANTERBURY, N. H.

1898.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVIII.

JANUARY, 1898.

No. 1.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

THE PROGRESS OF SHAKERISM. NO. 1.

By Elder Henry C. Blinn.

IT is now quite universally admitted that the unfoldment of the human mind has been very gradual and yet of continuous growth. The animal man does not change in the twinkling of an eye, from low to high estates. Even the most radical Biblical students who were positive that the days of creation, as recorded in Genesis, were periods of time, of only twenty-four hours each, now admit that the morning and evening which formed the day, may as well have been one thousand, ten thousand or forty thousand years each, as to have been only twenty-four hours.

Figuier says,—“The mind recoils dismayed when it undertakes the computation of the thousands of years which have elapst since the creation of man.”

This being the case, even admitting that prehistoric man was made nearly on a level with the brute creation, we wonder that so many thousands of years could have past away, and brought to the race no higher moral standard than is represented in the book of Genesis. That there was a gradual development of the mind, altho it may have been at a snail’s pace, is generally conceded, as a writer of the Sacred Book, places man in advance of the animal race and denominates him when standing upright, to be a “son of God.”

Isolated individuals may have been found no doubt who were equally as far advanced as was the one we call Adam, but the race, as a whole, was very far from being what we should consider, either sons of God or even an ordinary standard for humanity. The historian in illustrating the condition of some orders of society, at that date, says;—“every imagination of the heart was evil continually.”

Such a condition would be hard to conceive, and still more difficult to accept into the mind, even tho we should bring forward the most uncivilized races that exist at the present time. If the development of man before the advent of Adam was twenty thousand or even ten thousand years, and the time from Adam to the present date has been only some six or seven thousand years, then we should readily admit that the advancement of humanity for the last term has been wonderful.

But the six thousand years of man's existence may be no more exact than was the minister who said that the three holy children were not in the fiery furnace, but just near enough to be comfortable. The eagle-eyed commentators have found some one hundred and forty opinions of the date of the creation "and that between the varying extremes there is a difference of three thousand one hundred and ninety-four years; a difference which only applies to the period between the commencement of the world or birth of Adam and the birth of Jesus."

A slight acquaintance with the Phrenological chart will perhaps show us how easily the good or bad conditions may predominate in the mind. How the moral and intellectual faculties may rise through many degrees to a higher and better form of humanity, while a departure from right or from goodness will as certainly lead to brutality and to a sensual existence.

Having this thought in mind it is not strange that the family of man should have been formed into classes, and one should have been designated as the "sons of God, and the other as the sons of Belial." Then as now it was a matter of discipline that made an honorable state of society or through lack of discipline made those of low conditions, that were a disgrace to humanity.

From the days of Adam to the present time; from the first religious and murderous quarrel of the two brothers, and these were sons of God, down through all the races of men, whether savage or civilized, the same contest has been going on, and yet we have this assurance, that the better quality of the human mind has predominated, and the great family of man has moved forward in everything that makes life of more value upon the earth. It has also as steadily moved upward toward a higher ideal of man's duty toward man, and no less toward the kingdom of God, the consummation of our greatest hope.

That there should be some nations or tribes that should be savage and sensual, and of a degraded type, is no more strange than that there should be found in some well-ordered families, one or more of the children who become a sorrow and a disgrace to their parents.

At the advent of Shakerism, so early as the year 1770, there were wars and rumors of wars. The thirst for conquest and the thirst for gold were quite closely conjoined and aroused all the passions of the mind to do and to dare, even to the utmost cruelty and savagery of their animal natures, and yet many of those most warlike demonstrations were led by men who be-

lieved in the name of the Prince of Peace and in the advancement of the human race.

Four thousand years of selfishness, of wars and of slavery, had made indelible impressions upon the mind. Out of this great body, a few individuals may have been found who gave their lives for the good of humanity as did the man of Galilee. Obscured as this may have been, it sometimes found willing advocates whose testimony was as the sword of the God of Peace.

From this Babylonian mass came the first Shakers and the voice of the spirit was the same to them as it was to the primitive Christians,—“Repent, for the kingdom of God is at hand.” Shakerism, is by no means an instantaneous conversion. Those who have been traveling many years from right toward wrong, may be as many years in traveling from wrong toward right.

It was a wonderful power that could enter into the mind of a selfish man and take him while so filled with the war spirit, with the love of money, with the love of honor, and a great name in the earth, and lead him to love God, as a Heavenly Father, and then to pray for his persecutors.

To place men and women in a Christian community, after they had been developing all the variations of self-love for twenty or forty years, was a test of Christianity, that but few have experienced.

A fair illustration of the disciples who entered into Christian fellowship, would be to visit the service held by the evangelists of the present day. If the word of God should reach such a class, it would take them as it found them, and it would find them as it found Cain and Abel; as it found the people in the days of Noah; as it found the inhabitants of Sodom, or as Jonah found the people of Nineveh. If the cross prevailed it would take them as St. Paul took them into his church. Did he accept those who pilfered? Indeed, he did. He said to his brethren; “Let him that stole, steal no more.” Did he accept the selfish and overbearing? He says, “Wherein thou judgest another, thou condemnest thyself.” Did he accept those who were weak in the faith? “Him that is weak in the faith receive ye,” and yet there were some who would put stumbling-blocks in the way of others. They were carnal and indulged in strife. Some of his members were less reputable in their characters than were the sensual Corinthians. This may be quite like the promiscuous gatherings of the men and women of even this year of grace.

Paul says the brethren went to law against their own brethren, and the Christian churches of to-day do the same thing. Some were so covetous that they neglected to eat at home, that they might consume the more at the communion table. This is a sad picture of unregenerate man in the early Gentile Christian church, before the advent of the Shakers, and yet it was quite the same when the Shakers formed their communities.

(To be continued.)

SCIENCE V. S. THE CHRIST.

By Charles Jay MacLaughlin.

WHEN schism crept into the primitive church, causing it to fall, men came under the bondage of creed. The original faith and practice of the church of Christ as taught by our Savior and reiterated by his apostles gradually disappeared. The doctrine, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure" was set aside. Practically, men were told to allow the individual understanding to decay and listen only to the voice of the priest and prelate. This state of affairs brought with it the dark ages and the notorious corruption of the Roman clergy against which Savanarola hurled his anathemas, Melancthon penned his disquisitions and Luther thundered his denunciations, opening anew the scriptures to individual inquiry. While the Reformation broke the power of Rome it signally failed to lift the people from the bondage of dogma hence orthodoxy has not given forth that light which it claims. In the original gospel there was no dogma, no creed, no system of theology, but a living faith and practice.

Martin Luther, however, began the work of individual thought carried forward by such men as Jacob Brehme, Emanuel Swedenborg and the whole host of names which have given lustre to the pages of modern literature. But the difference between the work of Brehme, Swedenborg and Ann Lee lies in the fact that their minds were illuminated while others brought forth the inspiration of natural genius. Herein lies the distinction between science and the Christ. Dante, Schiller, Goethe, Kant, Shakespeare, Mohere, Montague, Rorseean, Carlyle, Browning, Emerson and the rest belong to the realm of natural inquiry properly denominated science (from *scire*, to know;) but to know a thing from the standpoint of the natural mind is very different from perceiving it by illumination.

In the efforts of mankind to break away from creed there have come forth in these latter days with the running to and fro, divers doctrines which while an aid to the development of the natural intellect are no part of that mind which was in Christ Jesus our Lord and which carries with it the only genuine power for soul healing from which all sin, sickness and death emanate. Theosophy, Ethical Culture and the various forms of mental science belong to this class. They are neither substitutes for the Christ nor effective panaceas for the ills of humanity. All things springing from the natural mind to-day are tainted with the spirit of the prince of this world. Jesus said to the Pharisees; "Ye are of this world; I am not of this world." This doctrine of the Christ is just as true to-day and ever must be. We have reaht a time when the old serpent through the natural powers of man will be able to counterfeit everything from Heaven but the saving of the soul. It will be remembered that Moses threw down his rod and it became a serpent; the

Egyptian magicians then threw down their rods and they also became serpents but Moses took up his rod again as a rod while the rods of the magicians remained serpents.

Pantheism of which all these new doctrines are a part, teaches, but has never demonstrated the proposition that the human mind is without limitation in the possibility of its achievements. Aristotle and Plato, Cuvier, Kant, Shakespeare, Darwin, Spencer and Agassiz to say nothing of Buddha or the Hindoo adepts have never proven it. "There is no new thing under the sun." Why? God alone, as exprest by Emerson, is the eternal child, the boundless, the limitless, unchanging mind. As Job expresses it; "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, broader than the sea. For vain man would be wise, tho man be born like a wild ass's colt." Even the human in Jesus cried out at the last; "My God! My God! Why hast thou forsaken me."

This new school of mentality which is rising would set at naught the Mosaic law and declare that sins committed in violation of that law are simply mistakes. It works itself up into a state of ecstacy wherein it imagines that everything is divine and that there is no evil to be overcome, which idea it uses as the source of its healing power. Such repeated affirmations as the following are said to bring strength to this purpose; "I am pure!" "I am divine!" "I am healed!" "There is no evil!" Many cases of healing are reported to have been effected by this means. The healing is not accomplished instantaneously as in the times of Christ and his apostles, but gradually.

We are glad for all benefited by these mental, not spiritual means, but is the benefit lasting? We do not believe it because the remedy applied is of a mesmeric character as are all intellectual persuasions. Jesus healed through the law of sympathy. He was touched with the feelings of our infirmities because he was the at-one-ment with God. He taught the doctrine of the angel life and community of goods as the only method of developing those divine forces in men and women which make the whole world akin. If persons living in the natural life with its mine and thine, who have never come to any deep conviction of the lost condition of mankind through sin as did Ann Lee, can create a system of healing that is all-sufficient for the soul then we are unavoidably forced to one conclusion, to wit: that the mission of Christ is at an end. It is only by the principles of bear and forbear in the communistic life and of the daily cross against evil that deep love and sympathy of the soul can be brought forth which really bears the stamp of the divine. "All souls are mine" saith the Lord. If this statement be true as well as the one that all weakness arises from a diseased condition of the soul, then only from the house of the Lord can go forth that cleansing power to lift mankind from the crawling serpent.

THE MANIFESTO.

This is a matter of vital importance to Zion. Let no man take thy crown. All else in this world is antichrist but an obedience to that great summary of the law as enunciated by Jesus of love to God and the neighbor. That law was repeated and emphasized by the Christ spirit in Ann Lee, and through the work which she inaugurated, tho but in its infancy, there has been made more definite progress toward the settlement of the one great question—that of sex—than has been made by all other movements of the times. In Zion there is to be found an inner way partaking not of the form but of the spirit which will yield salvation, and to her has been committed the task of consummating that one great declaration of supernal truth, —There is neither male nor female in Christ.

Movements springing from the earth may train the natural mind to think and teach self-control and thus far are valuable, but in the daily, practical, spiritual life personal experience with the difficulties to be met and overcome sets aside all theory and calls for an application of those Christian principles which alone can develop the real man and woman. A complete sacrifice of self and self-interest to the spirit of truth is the only way of attainment.

To all filled with the afflatus of pantheism to the effect that men can rise "of their dead selves to higher things" let the example of the Nazarene suffice, made perfect by Christ through suffering. The natural precocity of Jesus as a boy was evident from the fact of his having confounded the doctors and lawyers in the temple with his questions. His intuitive genius and comprehensiveness of mind derived from his lineage were made manifest while the knowledge he had acquired previous to his conjunction with John must have been a treasure to him, yet he knew that of himself he could do nothing for by the God power alone with which he had been anointed through the descent of the dove was he enabled to raise the dead, heal the sick and preach the gospel to the poor. The complete earthliness and limitation of the natural mind with all its philosophy and science, valuable enough in their sphere, were thus clearly demonstrated. The revelation of God in Jesus through the witness, John, is an unanswerable testimony against pantheism with its inadequate individualistic development.

Let vain-glorious man with all his researches and philosophies remember that while he may write books and add proposition to proposition that the childlike simplicity posses by our Great Exemplar who said his doctrine was not his but his Father's who sent him, is a resignation of the human to the divine which the spirit of truth demands.

The difficulty in regard to the teachings of Christ with the majority of people lies in the fact that they have not grown to them and therefore conclude that some new ideas, so-called, claiming to point to the higher life are an improvement upon them. This delusion arises from sheer ignorance. No production in all literature is comparable with Christ's Sermon on the Mount. He spake the eternal truth as never man spake it. Notwithstand-

ing all the evolutions of thought by the mind of man it will be discovered at the Last that the everlasting gospel which John the Revelator saw the angel standing in the sun (divine illumination) proclaiming to all peoples, nations and tongues possesses the only power to fulfill that prayer indited by our Lord; "Thy kingdom come, thy will be done in earth as it is in Heaven."

Mt. Lebanon, N. Y.

[*The following was written at Enfield, N. H., June 30, 1826.*]

TESTIMONY OF EZEKIEL MORRILL.

MY native place was South Hampton, in New Hampshire. I was born November 15, 1747. In my childhood, my father moved with his family to Canterbury, where I lived till I was forty years of age and then removed to Enfield, N. H.

My parents were Calvinists, and I was brought up under the influence of their principles. In my youthful days, I had religious impressions, and felt some concern for my soul; but having little hope that I was one of that small number who were elected to salvation, I resolved to pursue the course of the world to the extent of my abilities; but determined, at the same time, that if I should ever feel any call of God, by the movings of his Spirit upon me, I would embrace it. In this situation I past my time, till I was about thirty-one years of age, when I was struck with a deep conviction of my loss from God, which put an end to all my worldly pursuits and carnal pleasures.

About this time, a great light broke out in the vicinity, attended with a great outpouring of the Spirit, which was evidently the spirit and power of Elias, and might be compared to the work of John the Baptist, to make ready a people prepared for the Lord. Under my conviction, I united with this body of people, who were afterwards called Free-will Baptists, and I endeavored to live to the light manifested in it. My conviction led me to seek salvation from sin, fully believing that the Church of Christ must be a pure Church, and that there could not be a pure head and a corrupt body; and I well knew that Christ was generally acknowledged as the head of his body the Church. It was therefore clearly evident to me, that there had been a falling away from the primitive purity of the gospel; and that the power of the holy people was lost. But having in myself an inward corruption, which was not removed, and which brought me into captivity to the spirit of darkness, I was unable to live up to the light of my conviction; nor was I able to find the cause by the light which I possest, or by that which was in the body to which I was joined. This led me to believe it could not be found short of a new revelation.

My faith led me to believe there must be a travel in the regeneration, but this I could not find. I also believed that a cross was required; but what

this cross was, or in what it consisted, was still unrevealed: for notwithstanding all my exertions to bear this cross, or to find it, my soul was yet in bondage to sin. While laboring under this distress of soul, I had several visions, in which I saw the pure Church, and received some bright and encouraging manifestations of God, that I should see it establisht in my day. I continued in this situation of mind about four years, laboring and struggling in deep tribulation. And I believe it would have terminated my existence, had I not found deliverance through two messengers of Christ, commissioned by Mother Ann Lee, to preach the gospel of salvation.

These messengers came to Canterbury in the latter part of the year 1782, with the testimony of the everlasting gospel. When I first saw them, I knew them, having a number of times seen them in vision, during the time of my labor and tribulation to find the way out of sin. When they came to open the gospel, in its purity, they showed what the real cross of Christ was;—that the lust of the flesh was the vail that darkened the soul; and that living in the gratification of it, was the reason why we could not travel in the regeneration, nor find the way out of sin. They had spoken but a few words before the prison doors of darkness were set wide open, and I saw and knew that the lust of the flesh was the man of sin. They testified that we must confess our sins, and bring our deeds to the light. Their testimony was accompanied with such convincing evidence, that I was constrained, by my conscience, to confess my sins in the presence of God and before his witnesses. I then set out to forsake them forever, and to bear my daily cross, by which I felt my soul releast from its burden, and brought into a new element of life.

Shortly after this, I went to see Mother and the Elders, who were then at Ashfield; and I found them to be just such a people as I had been seeking after. I saw and felt the evidence that Christ, by his Spirit, had commenced his second appearance in Mother Ann. I afterwards visited them often, and had many opportunities of seeing them, and hearing their testimony, the whole object and tendency of which was, to make an end of sin, to purge out and subdue all its evil propensities, and to bring in everlasting righteousness. I can testify, from long experience, that in obedience to Mother's testimony through the Elders and leaders, I have found an increasing victory over every propensity to evil, and have received the baptism of the "Holy Ghost and fire." —Matt. iii., 2. And in proportion as I have gained victory over the nature of sin, so have I felt my soul rise in the resurrection power of life. And I can bear witness to all mankind, that I have proved the truth of all that I have been taught from the beginning, by those who have stood in Mother Ann's gift, and kept her testimony. And in obedience thereto, I now live in the elements of spiritual life, as sensibly as I ever felt the elements of natural life.

Enfield, N. H.

THE MANIFESTO.

JANUARY, 1898.

OFFICE OF PUBLICATION.

THE MANIFESTO is publisht by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

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NOTES ABOUT HOME.

Mt. Lebanon, N.Y.

November.

Average of Weather at Mt. Lebanon.

Thermometer.	Rain.	Snow.
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1896. 42.67	2.125 in.	4in.
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1897. 38.13	7.25 "	8 "
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Highest Temp. during this mo. 64 above 0

Lowest "	" "	12 "
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Number of rainy days "	"	11
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" " snowy "	"	3
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" " clear "	"	3
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" " cloudy "	"	13
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Nov. 1897.

NOVEMBER has been a stormy month. It has spread its gloom over more than the weather and this has been dismal enough for the most somber mind. Yet when it enters our household and strikes the vital fountain with the death of those who are a consolation in our cherisht do-

main; taking from our ranks such needed ability as Sister Martha J. Anderson in the prime of life, it is enough to make angels weep.

When life has been perfected with fullness of years and crowned with virtue and usefulness, fully ripe for the harvest we can have a joy in seeing them borne by Angel bands to the beautiful mansion of the redeemed as on the 28th day of this month they conducted our noble, angelic mother, Eldress Eliza Ann Taylor. Her funeral was attended by representatives from Watervliet, Enfield, Conn., and Hancock in connection with the Brethren and Sisters at the Mount. It was a season that will be remembered by those who were in attendance.

We are trying to repair the dilapidated places in our possessions. November has brought its modicum of cold and chilliness, requiring artificial heat to enable us to sustain the vital warmth of our physical systems. Among our many temporal failures this year, the failure of our heating apparatus in our dwelling-house is added. We are taking out the old sectional boiler, that is rusted out and shall put in a new tubular boiler, which we trust will give us more heat with less expense for fuel.

The fire fiends are at work again. Soon after this year's section of the state road between Lebanon and Hancock was completed, the barn that had been used for lodging of the hands, was burned to the ground. A few weeks ago the barn (owned by Simmons of Pittsfield,) located in the valley of New Lebanon, was also burned. In the evening at about 10 o'clock, Nov. 28th the old Shapley barn above the South family was fired. This was evidently the work of an incendiary as the rail fence enclosing the yard in which young stock were herded was opened and the rails were turned and laid straight, which could not have occurred if the cattle had thrown it down. The wicked will do wickedly! Those of us who still remain in time, bid fair to tread the earth a while longer, and feed on tangible food to recuperate our depleted energies.

Calvin G. Reed.

South Family.

Dec. 1897.

NOVEMBER has been the bearer of tidings glad and sad. On the 19th we were made glad by an interesting visit from our brother, Hamilton DeGraw, a life member of the Sonyea Society. He gave us a pleasing account of his recent return trip to the dear old home, of the market renovations perfected there since our departure, but we shall ever love best its home-like plainness.

Nov. 21st (to-day) we go to the North family to attend the "Welcome Home Meeting" of our loved Sister Martha J. Anderson, the noted hymnologist of the age, and inspired singer of Mt. Lebanon. Now that she still lives, we trust she will have time to visit us.

Sister Martha was one of God's noble women, possessing in a market degree, the qualities that constitute the Christian virtues.

Nov. 25th we observed as a special day of thanks-rendering, recounting the many blessings, spiritual and temporal that are ours to enjoy, remembering that in the year 1621 the first Thanksgiving hymn was sung, by the noble band who crost the sea for freedom's land.

Nov. 28th records one of the sad scenes of 1897 a barn containing thirty tons of hay went up in smoke. The structure was an ancient landmark erected during the days when Mother Ann Lee traveled through this section. We pray that a protecting power may surround our Zion homes and "keep them from flood, from flame and famine and in God's goodness may we share, thus we implore thee heavenly Father for thy protecting hand of care."

Dec. 1st we are invited to be present at the memorial services of our angel mother, Eldress Ann Taylor, beautiful and prophetic were the tributes rendered in honor of her long and useful life, her parting blessing "love to all" was given to the assembly, by Sister Ann Maria Graves, to whom she made known her last wish. May this be our motto "Love to all."

Genevieve DeGraw.

Shakers, N. Y.

Dec. 1897.

IN seeking for riches, honor and fame we many times have to suffer disappointment; but in attaining the gifts of the spirit there are no false calculations. In that realm, the instruction, "seek and ye shall find," is without variableness or shadow of turning.

We spent a week in the month of November with our gospel kindred of Mt. Lebanon and West Pittsfield, and we found a goodly band of those who have given all they have to the cause; who were of that number who do not worship Baal nor do homage to his image. We enjoyed a beautiful visit with our beloved Mother Eldress Ann Taylor, and tho feeble in body her spirit is full of zeal. She said, "give my love to all of the Brethren and Sisters," and in receiving that beautiful benediction we thought, "these are they who have come up through tribulation and have made their garments white." May we keep in union with those blessed saints so that from out the destruction of our rudimentary life may be evolved a glorious destiny.

Our national Thanksgiving was observed and what impress us in the Elder's address was the reminder of what we owe to the labors of those old pioneers, the Pilgrim Fathers whose efforts on the line of political and religious freedom made it possible for coming generations to worship God according to the dictates of their consciences unmolested.

For every advance made either by nations or individuals towards that goal, the universal brotherhood of man, there has had to be the wormwood and the gall. Some souls have had to suffer, be a fortress behind which the coming time could prepare more advanced conditions of life. Those to-day who are the human representatives of that mighty power which is shaping human destiny for its weal whose thoughts even are as ministering angels pointing to a better way, come from the humbler walks of life.

Hamilton DeGraw.

Shaker Station, Conn.

Dec. 1897.

North Family.

"I TURN a page whereon to write,
On which in future I must dwell;
I find it spotless, clean and white,
No shades of blight thereon hath fell.
Oh in the light of love serene,
How would my heart this fair page fill;
How would I that no deeds be seen
My soul to blight, my heart to chill.
Oh that the pen of time may stamp
Thereon the beautiful and true;
Ah how in earnestness I plead,
As I these stainless pages view."

The coming New Year! Oh that we may have garnered all that is precious from the days that are past. May the experiences of the faded year teach us to live better for God and humanity.

Brethren and Sisters are still making improvements as fast as time and means will allow. We have succeeded in arranging a chapel in the new building, and the former place of worship will be occupied as a school-room.

Two large heaters in the basement moderate the cold air in the halls to an agreeable temperature. In a short time, our bath-rooms will be completed and we shall once more enjoy the blessings afforded by such facilities.

Edith Shuselt.

Enfield, N. H.

Dec. 1897.

"WE are living, we are dwelling
In a grand, eventful time,
In an age on ages telling,
To be living is sublime."

The truth of this poetical declaration, is realized as we think of the great inventions man has made in the halls of art, music and mechanism.

Life is only sublime, as we live in thoughts and acts that are stamp'd with the sublimity of the Christ spirit. A spirit that keeps itself unspotted from every defiling element and is devoted to God, of whom, every product of nature, not created by finite powers, and the stars radiant in their golden silence, constantly remind us.

"There is a way that seemeth right unto a man, but the end thereof is death." Narrow or sin-diseased must be the mind that can not distinguish right from wrong. No one need to master all isms, sciences and philosophy to work out a sublime immortality, it is only to "cease to do evil and learn to do well."

The doctrine of Christ does not appall or enchant, but instructs to right living, and the life of the Christian, is not a sombre drama, of masquerading of seem-to-be Christianess, but a life as open and as pure as the heavens; full of good fruits, without partiality and without hypocrisy."

We had a very profitable Thanksgiving service and entertainment, both of which added comfort to the aged and cheer to the young people.

We lately had the pleasure of entertaining Misses Gould and Davis of Lebanon, N. H. who gave us a recital of their visit to the convention of Christian Endeavor, held at California, also, of listening to an excellent discourse on missionary work among the fallen and poor of New York, by Mr. Fred Partington of Mt. Kisco, N. Y.

For all our blessings, we render thanks to God and associates and hope at the end of the coming year we may be able to report greater advancement in spiritual and material growth.

George H. Baxter.

Narcoossee, Fla.

Dec. 1897.

DEAR EDITOR:—Through your paper, we thank our dear friends in the north, for their kindness extended to us. During the past few weeks we have been the recipients of many excellent letters, especially from our own dear home and from the dear friends at Canterbury. These have been letters, both of joy and sorrow. The death of our gospel sister, Martha Anderson, awakened our sympathy. A noble soul has fallen in the battle of life, while clad in full armor.

The outlook for this state seems more propitious than ever. The orange crop is

greater than was estimated, and the fruit is commanding fancy prices. The vast herds of cattle that are raised for the market, is also a great source of income to the state. Spain's doubloons are sure to find their way into the pockets of the people. War is a terrible thing, and the follower of the meek and lowly Jesus will never lend an influence for its advancement. But sometimes out of evil come blessings of recompense.

Thousands of cattle are being shipt to Cuba for the Spanish soldiers. We have been selling some of our beef stock to these same parties, and the demand will hold good for months to come.

It has been said that the best poor man's country is Florida. Everything except wheat and coffee can be grown here. Our pinery has grown to double its former size, and is now filled with young plants. In twelve months from this date we may write of results. A Merry Christmas and a Happy New Year to all.

Andrew Barrett.

Watervliet, Ohio.

Dec. 1897.

THE summer is past with all its beauty, and the falling leaves remind us that winter is drawing near, and that we must be prepared.

We are trying to carry out the principle of godliness in our home. As cleanliness is next to godliness, we have been putting our home in order. A new coat of paint on our kitchen and dining-rooms will add much to the pleasantness of these places. We have also removed some old buildings that were not in use.

We have been blest with an abundant hay crop and the late rains have brought forward our wheat crop, so that we have great reason to be thankful.

The interest on good roads has given us employment for several weeks and as it was by order of the County, it proved to us a double blessing. The cutting down of some old trees near the buildings has been to the village, a decided improvement.

Spiritually, let us strive to lead a pure and holy life; forgetting the past, let our lives be in peace and harmony. "Let us not be weary in well doing, for in due time we shall reap if we faint not." Have thankfulness for our present home, however small our inheritance on the earth. If faithful we shall realize more than the poet's dream and more than the prophet's expectation. These are my expressions of love and gratitude to God, and may THE MANIFESTO spread the glad tidings of truth, throughout the whole earth.

John Westwood.

East Canterbury, N. H.

Dec. 1897.

"IN duty enduring, in bearing believe,
Forgiving if any my spirit should grieve;
Rememb'ring at all times, as Mother did say,
To set out anew and begin every day."

How anxiously we have desired that a voice from the unseen might speak a few words,—only a few words, that we might believe. It is in the above quotation that we hear the spirit of our worthy Elder Issachar Bates, and even at this date it gives forth no uncertain sound.

It is the voice of the Christ, "Forgive, and ye shall be forgiven."

Accepting this voice of loving inspiration, let us begin the New Year with a clean record.

Abundant cares confront us on every hand. The affairs that pertain to the happiness and prosperity of this life are imperative in their demands, and we must "Provide things honest in the sight of all men," during our pilgrimage on the earth.

Nearly seven hundred cords of firewood must be provided for this Community from year to year. When Br. Andrew sees this statement he will evidently, rejoice in his Florida home. Our potato crop was a failure, but of apples we had a good supply. By and by "seed-time and harvest" will come again, and then we may have reason to rejoice more fully.

Henry C. Blinn.

Sanitary.

CONDIMENTS.

THE powerful inflaming influence of rich, highly-seasoned foods is well known as a fact of observation. It may be well, however, to consider briefly the physiological facts upon which this influence depends.

The effects of mustard, pepper, and other condiments upon the sexual organs are so well recognized by physicians that they are always prescribed in all cases of acute disease of these organs, as in gonorrhea in men, and they enormously increase the flow of blood to these parts. The reason is very evident. The irritating oils to which the special properties of these condiments are due are eliminated by the kidneys, and hence, being concentrated in the urine, affect particularly the genito-urinary organs. In the case of capsicum, cayenne pepper, mustard, and similar condiments, the indigestible particles which contain the acrid oils are carried along down with the food and deposited in the rectum, where they produce congestion, irritation, and resulting catarrh and hemorrhoids, as well as increase sexual excitability.—*Temple of Health.*

♦♦ In the political world the last strong-hold of prejudices, the rights of women are being recognized. We have to-day a President and Congress elected in part by the votes of women. The constitutions of Wyoming, Colorado, Utah and Idaho secure to women the full suffrage.—*The Woman's Tribune.* .

♦♦ A new commandment by F. S. W. "Employ thy mind and thy body about thine own business and avoid insanity."—*Humanity.*

♦♦ In Mexico it is the custom to eat a dish of raw ants at the close of the dinner. It is called the honey ant.

A HOLY LIFE.

A HOLY life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not one great heroic act of martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in the meek mission of refreshment, not the "waters of the river great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, go far to make up, at least, the negative beauty of a holy life.—*Selected.*

Deaths.

Martha J. Anderson, at North family, Mt. Lebanon, N. Y. Nov. 19, 1897. Age 53 years and 10 months.

Nov. 19th Sister Martha J. Anderson past beyond our sight and touch, but never beyond our deepest, highest love. She has been in failing health for some time, a nervous trouble which at one time threatened blindness. When our friends go over the Border Land so near, and yet in health and strength seeming so far, their faults are forgotten and their virtues heightened; the very faults of our dear sister leaned to virtue's side, being unjust to herself in her unselfish care for all others. Her sweetness and utter forgetfulness of self made her life among us from eleven to fifty-four years of age, like the golden path thrown by the setting sun, all brightness and beauty, in whose light others might walk and ever grow better and stronger.—*Anna White.*

Eldress Ann Taylor, at Mt. Lebanon, N. Y. Nov. 28, 1897. A memorial will be published, in which an extended account will be given of the life work of Eldress Ann.

Books & Papers.

Not a little favorable comment has been made by the press on the special announcement by THE OUTLOOK that its chief feature for the coming year (in the Magazine Numbers) will be a series of papers by Edward Everett Hale on "Lowell and His Friends." The general interest expressed assures a particularly cordial welcome to this series of articles. (\$8 a year. The Outlook Company, 13 Astor Place, New York.)

HUMANITY for Oct. and Nov. has a discourse by Dr. J. E. Roberts who is a denominational minister of this world. This article is "Concerning Prayer" and to read it is to be made better. Among the many good things that are said is this "Religion is to live well, to do justice, to love mercy and to be fraternal and kind."

"Is he a Good Man," can be read very profitably several times.

Other nice articles may be found in this same number, which may require a careful study, and a thoughtful consideration.

Publish at Kansas City, Mo.

The Christmas number of FRANK LESLIE'S POPULAR MONTHLY is brimful of attractive articles and entertaining stories for the festive season. The number opens with a Christmas story by Frank R. Stockton, entitled Old Applejoy's Ghost; which contains a particularly clever idea worked out in Mr. Stockton's well-known pleasing manner. It is illustrated with three full page drawings by George Wright. This is followed by the second paper in the magazine's important series on Andrew Jackson, and his times and compatriots, taking up this month Andrew Jackson as a Military Commander, written by A. Oakey Hall, and containing portraits and views and an excellent picture of Jackson spending Christmas Day, in 1814, by H. M. Eaton. Hunter MacCulloch contributes an entertaining paper on The Music of Christmas time, which is made particularly interesting by the insertion in the text of reproductions of the music of some of the old time songs and carols. Famous Ranchos of the San Gabriel Valley, written by Beatrice Bellido de Luna, has many fine illustrations. Perhaps the most important article in the number is one on The Baptists, in which General T. J. Morgan, Corresponding Secretary of the American Baptist Home Mission Society, describes the history, growth and creed of that religious body in this country. It is the first of a series of articles on the Religious Denominations of America. There are other interesting articles; several short stories in addition to the one by Frank R. Stockton, contributed by Amelia E. Barr and Margaret E. Sangster; poems by Ella Wheeler Wilcox and Minna Irving; an attractive department for the boys and girls, etc., etc.—Frank Leslie's Publishing House, New York.

THE JOURNAL OF HYGEIO-THERAPY for Oct. and Nov. contains a large amount of useful information in regard to the treatment of the sick. "A successful system of treating the sick without the use of Drugs," is certainly a great boon to those who are deprived of health.

Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Dec. is largely the Messenger of sorrow which will reach the homes of a large class of the readers of the Journal. The first mentioned, is the death of Prof. Nelson Sizer, the President of the American Institute of Phrenology. It is said of him "So remarkably tender, subtle and electric were his feelings that he could call forth a tear or a smile in quick succession. He will be missed in all lands by all classes.

The untimely death of Henry George has been the sorrow of thousands of his friends. "Pure in motive, high minded, absolutely devoted to the service of his fellowmen, he has fallen battling against the tyranny and corruption of one-man power."

The great Journalist, Charles A. Dana has also past beyond time. His whole life has been in the interest of humanity and he is said to be "the greatest all around newspaper man America has ever produced."

The duchess of Teck or Princess Mary endeared herself to the hearts of the English people and few have workt so hard so indefatigably and unselfishly as this noble woman has done for years.

An article bearing the name of Mrs. Henry Ward Beecher, is also found in this number. These several notices are all illustrated with portraits of the individuals which will make the Journal one of special interest. Much other valuable reading will also be found in the Dec. number.

Fowler & Wells Co. 27 East 21st St., New York.

The Ladies' Home Journal has secured what promises to be the great magazine feature of 1898. It is entitled The Inner Experiences of a Cabinet Member's Wife. In a series of letters written by the wife of a Cabinet member to her sister at home, are detailed her actual experiences in Washington, frankly and freely given. The letters were written without any intention of publication. They give intimate peeps behind the curtain of high official and social life. They are absolutely fearless, they study Washington life under the search-light as it has never been before presented. The President and the highest officials of the land, with the most brilliant men and women of the Capital, are seen in the most familiar way. As these are all actual experiences the name of the writer is withheld. The letters will doubtless excite much shrewd guessing by readers and study of internal evidence to discover the secret. The "Experiences," which will be beautifully illustrated, begin in the December number and will continue for several months.

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THE MANIFESTO.

The December number of **HOW TO GROW FLOWERS** is a very attractive one. The leading articles are devoted to "The Parks of Pittsburgh" and "Flowers at the Nashville Exposition"—both beautifully illustrated. Other departments and contributions are up to the usual high standard of this publication, and announcements of next year's features foreshadow continued improvement. Five cents a copy at newsdealers or fifty cents a year, with splendid plant premium, or the publisher, Miss Ella V. Baines, the Woman Florist, Springfield, Ohio.

REMARKS ON THE MISTAKES OF MOSES. by H. L. Hastings. This is an enlarged and beautifully illustrated work and is well worthy of an extended circulation. To say the least, it does not seem to be very kind to be talking of a persons mistakes for three thousand years, especially when it is so hard to find them. Br. Hastings, however, comes forward as an able advocate for the world renowned prophet, and thousands of readers will be interested in this little work.

H. L. Hastings, 47 Cornhill, Boston, Mass.

THE LORETT ORDER. By Eleanor M. Purker, in DONAHOE'S. Self-sacrifice so heroic must necessarily bear abundant fruit, and to day throughout the great West the Society counts many noble institutions.

Historic Loretto Academy at Florissant, Mo., which this year celebrated its golden jubilee, has sent forth many distinguished pupils; likewise the school of the same name in St. Louis.

In the city of Denver is St. Mary's Academy and, crowning Loretto Heights in the suburbs of the same city, is the superb new Loretto Academy, built of red granite. Houses have also been established at Las Cruces, Socorro and Bernalillo, N. M.; Pueblo, Col.; El Paso, Texas, and many other points. The school at Bernalillo is a government contract school for the education of Indians. This institution was recently made prominent by Morgan's infamous attack. By impartial judges this school is conceded to have done much toward civilizing the Indians. The most interesting of the Kentucky branches are Bethlehem Academy in Hardin County and Mt. St. Benedict's, Louisville. On the grounds of the latter stands a small building known as the "Bishop's House," in which Archbishop Spalding wrote the greater number of his valuable works.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897.) with having regular issues of 2,000 copies or more. Also separate State maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Gto. P. Rowell Advertising Co., 10 Spruce St., New York.

For the thirteenth year the **COLUMBIA PAD CALENDAR** makes its appearance promptly on time for 1898, and while its general style is of the same familiar character, the many bright thoughts it contains, contributed by its friends in many parts of the country, as well as abroad, are new, and will be appreciated by all who take an interest in bicycling, healthful exercise and good roads.



The 1898 **COLUMBIA PAD CALENDAR** contains a convenient arrangement of dates that will prove useful to busy men, and as plenty of space is reserved for memoranda, the pad may be used as a diary and as a reminder for business appointments and obligations. It is neat in appearance, takes up but little room and is both ornamental and useful for the desk, while its stand is of such character that it may be used either upon the desk or hung upon the wall.

The moon's phases are indicated in the Calendar for the benefit of those who wish to have this information. The Calendar is ready for distribution and all orders for it will be filled upon the day of receipt. It can be obtained by mail pre-paid for five two-cent stamps, by addressing the Calendar Department of the Pope Manufacturing Company, Hartford, Conn.

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SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of the UNITED SOCIETY OF BELIEVERS in Christ's Second Appearing. Illustrated. By **GILES B. AVERY.** Price 15 cts.

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Rochester, N. Y.

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For Girls will be opened at
Mt. Lebanon, N. Y.
Oct. 1, 1897.

Address: *Eldress Anna White,*
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Instructions in English and the Industrial Branches, board, etc., two hundred dollars a year, consisting of two terms of twenty weeks each. Fifty dollars to be paid at beginning and fifty dollars at close of each term.

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